7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

original features of a distinct character, or, *b*, that it was in earlier times an uniform ritual which has broken up into variant forms with changes of time and place in the expansion of its influence. For the present time it seems hardly safe to interpret the circumstances that may have contributed to change the manner of its celebration. My impression is at present, nevertheless, that the three social subdivisions of the Nation, Turkey, Tortoise and Wolf, were in an earlier period indistinct areal groups whose fusion created the Nation. The Nanticoke, for instance, have been repeatedly referred to as being of the Wolf identity in the sense of a sub-tribe, and something similar is true of the Mahikan, giving evidence in the direction of the above supposition. As regards the local-group types of the Big House Ceremony, an opportunity to record the version and rulings of the performers as carried on by the Wolf group, would be an important addition to our knowledge of religious history among the eastern tribes. And Joe Washington's dictation of the Wolf group's regulations becomes a necessary task for the future. Through lack of support at the time to undertake this study its completion will have to remain postponed. Washington offered to dictate a full account of the Big House rite as carried on by the Wolf group, and through conference with him the following notes were secured covering some of the particulars in which it differed from the Turkey group rite. His observations bring out a point in question, namely, that the details of the Turkey and the Wolf group ceremony probably differ as much as they do when the Turkey group rite is compared with that of the Munsee recorded in Canada by Harrington.

The Wolf group ceremony lasted only eight days whereas the Turkey group rite as recorded consumed twelve. The last time that the Wolf rite was performed by the father of Joe Washington, he was told not to repeat it unless the spiritual obligation took possession of his mind with such compelling force that he could not decline his mission. He was also enjoined not to give way to the insistency of members of the Wolf group or others of the Nation that the rite be carried out merely to maintain the customs of their respective ancestors.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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This motive would be insufficient, even a sacrilege. The spiritual preparation of its participants was made a matter of prime importance and the purity of those concerned in it was to be insisted upon. Joe Washington has since felt that these serious injunctions were of so drastic a character that until the present time they could not be complied with. It seems, therefore, that there is little prospect for anything more than a dictated version to be obtained, which will have to await necessary support for its accomplishment.

Upon the occasion of my expedition to the Delawares in Oklahoma some time was spent in interviews with Tom Half Moon [1] who had had experience as an attendant, or *a'ckas*, of the Big House Ceremony as performed in recent years by his group, the Turkey group. The notes offered are, therefore, advantageous in respect to the details furnished by one who had the teachings directly from those who were responsible for its proper conduct. These notes should accordingly serve as a supplement to that section of the ceremony published in the Big House Ceremony volume dealing with the duties of the attendants. They are in effect as follows:

The attendants who sweep the White Path, or the path around which the dancers proceed when performing in the Big House after each dance, do so with turkey wings, using only the left hand in holding the fans, since the left hand is the holy hand, the right the unholy. The male attendants start sweeping at opposite ends from the women. When they have swept the dancing path twelve times they have cleared away the obstacles of an unfavorable spiritual nature lying between the worshippers and the Great Spirit. As was noted in the published account, the attendants each receive a yard of wampum at the end of the ceremony. He also noted that those who attended the ceremony received two wampum beads each to be kept by them as tokens of good fortune until the next performance. These beads were, he added, held in the mouth as sacred objects when the members went outside

[1] His Delaware title-name is *Azkure'lpaxpgo'zuv*, "Overturns Mountains when Walking," a member of the Turkey group.

| | | |

+ = element present
− = element denied
(+) or (−) = source ambiguous
* = informant could not or would not say
$ = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippe	J. W.	W. T.	E. R.	W. L.
						342						
						756						
						525						
						793						
						191						
						558						
						574						
						259						
						793						
						237						
						574						
						858						
						795						
						558						
						574						
						259						
						793						
						237						
Medicine—Continued												
52. Perform surgical operation				(−)		−		−	−	−	−	−
53. Unite profession with priesthood	(+)		(+)			−		−	−	−	−	−
54. Always use juggling tricks †	+	$	$	$	$	−		−	$		$	$
55. Beat on own breast	+		(+)		+	+			+	+	+	+
56. Blow in hands	+		(+)		±	+			+	−	+	+
57. Make rumbling noise	+		+	+		+			+	+	+	+
58. Blow on patient	+		+	+	+	+			+	+	+	+
59. Rub the part affected						+			+	+	+	+
60. Have effect on patient's confidence						+			+	+	+	+
General Manners and Customs												
61. Eat human flesh			*(−)	−	−	−	•	−	−	−	−	−
62. Shake hands on meeting; inquire about health and express gladness to see	(±)			+	+	+	+	+	+	+	+	+
64. Great respect paid age or rank				+	+	+	+	+	+	+	+	+
65. Visit one another for purpose of conversation	+			+	+	+	+	+	+	+	+	+
66. Regular parties at which they entertain				+		+	•	•	+	+	+	+
67. Practice of telling stories				+		+	+	•	+	+	+	+
68. In winter and at night only						+	•	•	+	+	+	•
69. Use words equivalent to swearing		−		−		+	−	−	−	−	−	−
70. Exhibit strong feelings of love, friendship and affection to same sex					+	+	+	+	+	+	+	+
71. to opposite sex						+	−	+	+	−	+	•
72. common to try to suppress to same sex						+	−	+	+	−	−	+
73. common to try to suppress to opposite sex						+	+	+	+	−	−	•
74. Matter of pride to suppress feelings or excitement, especially fear and shame				+		+	•	+	+	(+)	+	+
75. On return home men treat wives with indifference					+	+	+	•	−	+	−	+
76. On return home men treat children with indifference					−	−	•	•	−	−	−	−
77. Powers of recollection strong			+		+	+	•	+	+	+	+	+
78. Any peculiarities in encampments (except war) or building of huts that distinguish from others				+		•+	•	•	•	+	•+	+

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

757 Since Zeisberger merely listed cupping as a therapeutic device without giving any details, it is impossible to check his statements absolutely. The other element indicating change is in the union
756 793 of the medical profession with the priesthood (53). As suggested previously, shamans may have been meant by priests. If this was so, of course, the two were united, but, if by "priests" was meant the leaders in the ceremonies of the tribe, the later sources and the informants deny such a union. Our information from the earliest accounts of the ceremonies is insufficient to judge whether there has been a change in function or a change in terms.

757 Evidence on the practice of counting the pulse was equally divided in both the third and fourth periods (50). Entire absence of information on this point prior to 1822 and the division of opinion thereafter strongly suggests that this element was borrowed from the whites sometime around the beginning of the nineteenth century but was not completely accepted.

343 Sweat baths were mentioned in every period as a cure or pre-
756 ventive of disease (46). They were also described by Lindeström,
755 but he did not attach any benefits to their use. The three older informants, J. W., W. T., and W. L., reported that there was a separate category of shamans called sweat doctors who used the sweat bath partly for its curative properties but principally as an aid to diagnosis. The fact that use of juggling tricks by medicine men was not uniformly reported by the sources may be explained by the statements of the informants who claimed that only the sweat doctors used them (54). The sweat doctors might effect their cures with sweat baths or they might merely make a diagnosis and leave the cure to some other shaman. A description of a sweat doctor's procedure was given by J. W. as follows:

755 "J. W.'s father was a sweat doctor. Had vision. Only those built houses. Built fire, put in six limestone rocks, dug little hole on north side of sweat house inside for rocks after they were hot. Pallet for patient on south side of hole, head outside (on east side) of blankets covering house. Leaves patient there ten to fifteen minutes while old man is getting ready a gallon of water with weeds of a certain kind immersed in it. Strips to breech

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

accepted the turtle by the shake of accession, he remains in a state of apparent meditation for a few minutes, and then rising gives it another rattle, when, as in the preceding instance, he is joined by all the worshipers and the same ceremonies of repeating the dream, are performed.

The worship is commenced at evening and continued until daybreak, when it ceases for the day during which time the worshipers remain in the lodge in perfect silence. Thus it is repeated from night to night six times, and at the closing of the last night they adjourn for an hour or two, and then finish the worship with the relation of the dream of some extraordinary personage, whose history has been preserved in tradition. They cease at noon of the last day.

To discharge the menial services incident to the meeting of so large a body four servants are appointed, of whom two are males and two females. They sweep the council house at every interval of worship and perform any other duty required of them, for which they receive a compensation in wampum before the close of the meeting. To this stock of wampum when collected by the principal or leader of the assembly all contribute who have the means. Besides these officers, an old man of the juggling class is employed to keep order in the assembly. It is supposed he can tell by going around the lodge whether any person has been polluted since the commencement of the worship, by connection with the opposite sex. To such person he points a stick and if he be a man the male servants lead him out of the lodge, from which he is expelled during the remainder of the worship. If a woman the same service is performed by the female domestics. The old inquisitor is dressed in the skin of a bear, with a frightful mask on his face, and is said to be a terrific object, particularly to those guilty of a breach of the customs of the assembly. His attention is often roused by the complaints of some one while telling his dream, who will stop and pretending to find a difficulty in speaking will ascribe it to the improper conduct of one of the members. Upon such occasion the old man commences his examination and his scrutinizing eye points out the object (perhaps innocent as himself) who is immediately removed, and the speaker continues.

15:Morgan E-5 (1859)1959
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[#52(c)]

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793

Charles Journeycake (Johnny Cake) was a chief, and a prominent leader of the Delawares in Kansas, as well as being a widely known Baptist minister. His mother gave Morgan information about the Delawares.

614 "Yellow Tree," as the name of one of the
[115] Bands. She appeared to be about 70 years
555 old. She was of the Wolf tribe and her husband Turtle. She said the son did not necessarily succeed the father in the office of chief, but could not explain the succession
622 fully. A brother or a sister's son often succeeded. Captain Ketchum[84] at the time of
[614] his death was head chief, a principal chief of the Turtle Tribe of the Delawares. This title or office is hereditary as she thought in the tribe, for she said the Turtles could not have a man of the Wolf or Turkey Tribe for their chief. Ketchum's name was Ta-whe-la-na (Catch Me). He died leaving a son; but was succeeded by John Konner, the
[611] present principal or hereditary chief who was the son of the youngest sister of Cap-